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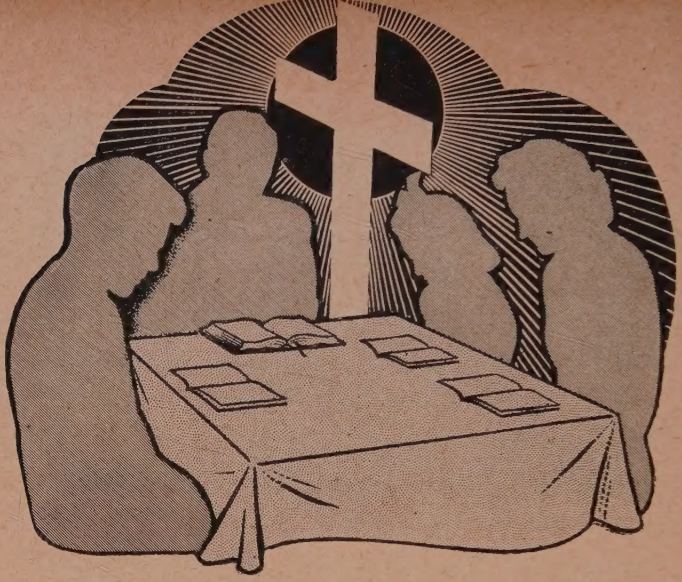

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Nashville 4, Tennessee

THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLV FEBRUARY, 1949 No. 2

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The Church Faces the World's Disorder

In launching the World Council of Churches at Amsterdam, one of the most heartening and prophetic achievements in Christian history was consummated: one "which, God grant, will endure for decades, possibly centuries, with constantly enlarging significance for the whole of Christendom."

Some 150 Christian communions or denominations were represented in full assembly at Nieuwe Kerk, adjoining the palace, for the opening service on Sunday afternoon, August 22, 1948. The Archbishop of Canterbury, Dr. Karl Barth, the Archbishop of Upsala, Mr. John Foster Dulles, the Archbishop Germanos of the Greek Orthodox Church, Dean T. C. Chao, and very many other notable churchmen were present to guide the World Council through the first testing period of its existence.

Although one half of the fortnight's agenda was given over to structural organization, the other half was spent in formulating and recording the common mind in respect to the most urgent issues confronting member churches. These issues were considered by four sections, reports from which were received by the full Assembly, and then, following consideration, they were "commended to the churches for serious consideration and appropriate action."

In this month of February, therefore, which is set apart by the Missions Council for special emphasis upon the program of our Council for Social Action, *The Missionary Herald,* in cordial compliance with the recommendation of the World Council, and by request of the Council for Social Action, presents the following pages of pertinent paragraphs drawn from the resolutions and reports of the Assembly, together with a series of interpretative articles designed to implement and to carry out the Assembly recommendations.

Amsterdam Confronts the Present Social Crisis

The world today is experiencing a social crisis of unparalleled proportions. Our modern society, in which religious tradition and family life have been weakened, and which is for the most part secular in its outlook, underestimates both the depth of evil in human nature and the full height of freedom and dignity in the children of God. The Christian church approaches the disorder of our society with faith in the Lordship of Jesus Christ.

Born Again to a New Life of Freedom

Whereas, The uprooted peoples of Europe and Asia are far more numerous than at the close of the war, and whereas this problem constitutes a challenge to the Christian conscience; be it *resolved,* that the World Council of Churches give high priority to work for the material and spiritual welfare of refugees; and appeal to its member churches in countries capable of receiving any settlers, both to influence public opinion toward a liberal immigration policy and to welcome and care for those who arrive in their countries.

Seven Steps to a Just and Durable Peace

The World Council of Churches is met in its first Assembly at a time of critical international strain. The hopes of the recent war years and the apparent dawn of peace have been dashed. No adequate system for effecting peaceful change has been established, despite the earnest desire of millions. Exhaustion and disillusionment have combined with spiritual apathy to produce a moral vacuum which will be filled, either by Christian faith or by despair or even hate. Men are asking in fear and dismay what the future holds.

Toward a More Satisfying Rural Life in the U. S.

Society, as a whole dominated as it is by technics, is more controlled by a momentum of its own than in previous periods. It has collected men into great industrial cities and has deprived many societies of those forms of association in which men can grow most fully as persons. It has accentuated the tendency in men to waste God's gift to them in the soil and in other natural resources. We must preserve the possibility of a satisfying life for "little men in big societies."

Doing Something about Important Legislative Issues

Coherent and purposeful ordering of society has now become a major necessity. Here governments have responsibilities which they must not shirk. But centres of initiative in economic life must be so encouraged as to avoid placing too great a burden upon centralized judgment and decision. To achieve religious, cultural, economic, social and other ends it is of vital importance that society should have a rich variety of smaller forms of community. By such means it is possible to prevent an undue centralization of power in modern, technically organized communities, and thus escape the perils of tyranny while avoiding the dangers of anarchy.

Breaking Down the Barriers That Divide Us

If the church can overcome the national and social barriers which now divide it, it can help society to overcome those barriers. This is especially clear in the case of racial distinction. It is here that the church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. And yet it is here that today its guidance concerning what God wills for it is especially clear.

For Justice and Freedom in the Social Order

Christians should ask why Communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should seek to recapture for the church the original Christian solidarity with the world's distressed people, not to curb their aspirations towards justice, but, on the contrary, to go beyond them and direct them towards the only road which does not lead to a blank wall, obedience to God's will and his justice.

Helping Men and Women to Meet the Stresses of Life

How can men and women who stand in the stress and problems of life be helped to see how they can obey *just there* the will of God? The fact is that in their occupations, whether they are doctors, lawyers, industrialists, farmers, steel workers, etc., they live in an increasingly secularized world. How to live there as Christians; how to give witness to their faith; how to think about the bearing of the Christian faith on the economic, social, political and cultural realities and backgrounds, is for most of them a mystery.

Understanding the Angles of Industrial Relations

In the industrial revolution economic activity was freed from previous social controls and outgrew its modest place in human life. In all parts of the world new controls have in various degrees been put upon the free play of economic forces, but there are economic necessities which no political system can afford to defy. In our days, for instance, the need for stability in the value of money, for creation of capital and for incentives in production, is inescapable and world-wide. Justice, however, demands that economic activities be subordinated to social ends.

Amsterdam Confronts the Present Social Crisis

REINHOLD NIEBUHR

The world today is experiencing a social crisis of unparalleled proportions. Our modern society, in which religious tradition and family life have been weakened, and which is for the most part secular in its outlook, underestimates both the depth of evil in human nature and the full height of freedom and dignity in the children of God. The Christian church approaches the disorder of our society with faith in the Lordship of Jesus Christ. In him God has established his Kingdom and its gates stand open for all who will enter.

An ecumenical conference is at once a thrilling and a disheartening experience.

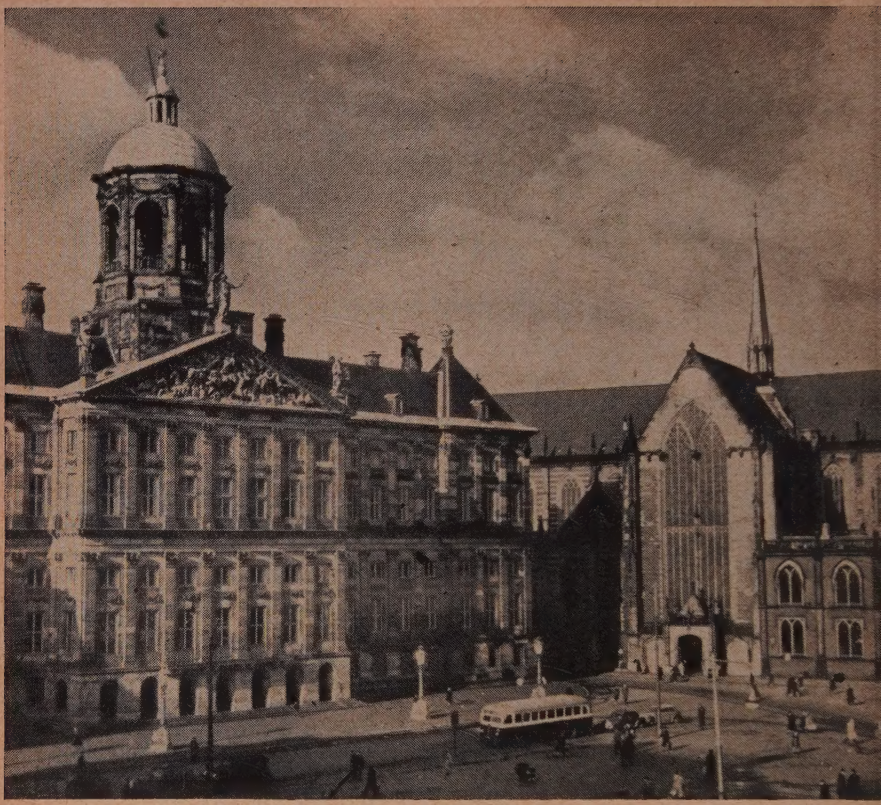
It is thrilling because there are so many evidences of a genuine unity of faith and life beyond the national and denominational differences which divide Christendom. One has the feeling that the church does really worship one Lord who rules its mind beyond differences of administrations and diversities of gifts. One realizes too that there is not only a given unity but also a growing unity.

Misunderstandings are actually being overcome in days of fruitful discussion and common prayer. New definitions resolve old perplexities. New insights make for a genuine exchange of the various gifts of grace in the various traditions of Christendom.

The conference at Amsterdam was particularly heartening because it brought a long history of growing understanding to both a culmination and a new beginning.

The churches have decided that they will maintain this permanent instrument of unity in which they may encounter each other in the spirit of charity rather than competition, through which they will engage in many common tasks and in mutual support of each other; and by the aid of which they will seek to appropriate each other's treasures of faith and of grace.

It was recognized how frequently the causes of disunity are also the roots of the church's irrelevance to the problems of men today. The emphasis was not upon unity merely that a united church might gain the authority which a divided church lacked. It was fortunately recognized again and again that the truth of the gospel had its own authority which was not derived from the church but which was frequently pre-



The opening service of the First Assembly was held in "New Church" *(right)* adjoining Palace.

vented from reaching the hearts of needy people because of the various sins of the church, its flight from the world into irrelevance, its alliance with powerful classes and groups in society, its mixing the notes of national self-esteem with the truth of the gospel, its failure to preach a prophetic word of judgment to the proud and the complacent, and its neglect of the poor and needy.

One heard the witness of the so-called Younger Churches, the representatives of Asia and Africa, and one realized that the great missionary movement, begun over a century ago, was beginning to bear fruit in the universalization of the church in history as well as in idea. The younger churches brought new insights into the discussion which prevented many a possible one-sided emphasis. Furthermore the discussions between the older churches on polity and order, on theology and the life of the church, revealed how much of what divides the church represents facets of truth which belong in a total unity.

The assembly was distressing as well as heartening because it is so apparent that most churches actually do assume that they have the only

Prominent American churchmen attended the First Assembly (above). Dr. Douglas Horton (*second from right*). Below, John R. Mott, *second from left*, with outstanding world churchmen.

right order, theology, or way of life. Statements of agreement were sometimes so general and vague that they said practically nothing at all. In these vague statements neither significant agreement nor significant disagreement is clarified. The amount of sheer empty verbiage which flows in an ecumenical gathering is so great that it seems like a mighty stream of murky water which threatens to engulf the necessarily tiny streams of grace and truth.

The Anglo-Saxon world, unwilling to sacrifice the freedom of historical criticism of the Bible as a real and lasting achievement of the liberal movement, was baffled by the growing literalism of the continent.

RELATIVITY OF HISTORY

Thus Karl Barth fought for the rights of women in the church against ecclesiastical traditionalists who were certain that a priest must be a man because Jesus was a man or even because God is masculine. But the thoughtful women in the church were not so well pleased when Barth took back in the name of biblical liberalism what he had won against tradition. He warned the women to be most careful not to violate any of the biblical, mainly Pauline, injunctions about the place of women in the church. He granted that some of these were "timebound" and were therefore not the word of the Lord. But he never made clear just by what measure you determine what is timebound in scripture and what is not.

Considering that the Christian faith has in its essence a profound understanding of the fact that man is man and not God and that he does not easily achieve a timeless truth, being himself involved in all the conditions and contingencies of time, one should imagine that Christians would have a little more appreciation of the contingent and conditioned character of particular theological, liturgical and ecclesiastical traditions.

There were touching and gracious examples at Amsterdam of the mood of humility and charity, of the readiness to learn as well as to teach. But there were also many examples of the opposite mood, which were obvious enough even though they were expressed with the greatest urbanity and never in terms of a shrill polemic.

In contrast to the sharp differences of conviction on almost every question of theology and polity there was a remarkable consensus on social issues. The churches cannot agree in defining what the true church is, but they have a fairly common mind on what it should do in the present world. The old contrast between American activism and continental quietism has disappeared completely. The European churches awakened to their social responsibilities in the last tragic decade. In doing so they have become considerably more radical than most American churches.

ISSUES OF SOCIAL JUSTICE

The discussions at Amsterdam did give the impression that the churches were more certainly in a process of renewal than in a process of reunion. Few saw the irrelevance of many churches to the immediate and the ultimate issues of life very clearly and they constantly insisted that the church must help men to solve the immediate issues of social justice and community and to preach the gospel of the Crucified and Risen Lord more boldly and faithfully that men may not despair in a day of social anxiety, insecurity and frustration.

Dr. Niebuhr is Professor of Applied Christianity at Union Theological Seminary, New York. This article is reprinted from the Union Seminary Quarterly Review by courtesy of the editor.

Illustrations in this article by courtesy of Religious News Service.

HOW TO USE THIS ISSUE OF *The Missionary Herald*

Ione Catton

1. **Design Posters** to publicize Social Action Month in your church. This is an excellent project for youth. They will enjoy cutting out illustrations, article titles, and quotations from articles, arranging them in stunning fashion to attract attention and to emphasize a few of the most important facts.

2. **Social Action Committee.** If your church does not have a Social Action Committee, start one before February ends. After reading the article by Director Ray Gibbons, get one idea for this committee from each of the articles in this issue. Send also to the Council for Social Action, 289 Fourth Avenue, New York 10, New York, for the free pamphlet, *Wanted,* which describes the work of such a committee.

3. **Discussion Groups.** Arrange a series of discussion groups for young adults, laymen, Pilgrim Fellowship, etc., based on the articles in this issue. Assign the reading of these articles beforehand. The articles were designed to provoke discussion, and they contain plenty of discussion questions.

4. **Social Action Quiz.** Toward the end of February, try these questions (and others) on the members of your various church groups: What is our Commission on Church, State and Education? What is the program for Displaced Persons? What does the Department of Agricultural Relations do? What major accomplishments were achieved at Amsterdam? What can we do to build a better world?

5. **For Your Own Thinking.** Do not miss the introductory article by Reinhold Niebuhr on the First Assembly of the World Council of Churches. Dr. Niebuhr is one of the outstanding thinkers of our day, and in this article he touches upon questions and issues which are fundamental. And you will find the article by Professor John Coleman Bennett provocative and stimulating.

6. **Give Generously.** February is the month in which we emphasize Race Relations. Be sure to read the article by Galen R. Weaver. Funds are needed this month for this program. Will your church send in special gifts now for this part of our 1949 apportionment, with credit to your church?

7. **Subscriptions.** Feature, with a good buildup, a special hour or day in February to take subscriptions for *Social Action Magazine* which now includes *Washington Report.* A new four-page folder, free, called *Christian Community* (taking the place of the former *Together*) is now being published by the Council for Social Action, in conjunction with the Evangelical and Reformed Church. This is a program service. Secure as many subscribers as you can during February.

Born Again TO A NEW LIFE of Freedom

EDGAR H. S. CHANDLER

The Amsterdam Assembly of the World Council of Churches voted high priority to work for the material and spiritual welfare of refugees, appealing to its member churches, where possible, both to work for liberal immigration policies and for hospitable treatment of those who arrive.

OUR RESPONSIBILITY

Our responsibility falls, therefore, into three categories:

First, to strive for non-discriminatory legislation for admitting our fair share of refugees to the U. S. Then, to press the United Nations International Refugee Organization to emphasize humanitarian considerations, both in recognizing family units and the special needs of children, and in selecting refugees for care and resettlement; and to urge also that the International Refugee Organization include under its mandate all refugees and expelled persons.

This task is a major concern of our Council for Social Action, and it merits wide support.

Second, to help care for people in Displaced Persons camps. Church World Service, the World Council of Churches, and the World's Y.M.C.A. are at work in this field.

We have our own Congregational Christian representative, the Reverend Hugo Becker, supported by our Service Committee, visiting and conducting services in twenty Displaced Persons camps which house 30,000 people in the Augsburg area.

Whereas, The uprooted peoples of Europe and Asia are far more numerous than at the close of the war, and whereas this problem constitutes a challenge to the Christian conscience; be it *resolved,* that the World Council of Churches give high priority to work for the material and spiritual welfare of refugees; and appeal to its member churches in countries capable of receiving any settlers, both to influence public opinion toward a liberal immigration policy and to welcome and care for those who arrive in their countries.

Recently Mr. Becker wrote: "More than ever before, these people need our support and spiritual guidance, a message of comfort and hope, the uplifting and sustaining power of the word of God."

In addition, Church World Service is carrying on vocational training at Hanau, preparing the people for later resettlement.

Third, to perform an over-all task in which each local church group can have a specific and active part.

The coordinating committee for all agencies, through representatives in Geneva, has issued a world-wide appeal to church groups in countries where refugees may find a permanent

Displaced Persons board "Ship to Freedom" at left. *Below,* they arrive happily in New York.

The refugee children are gathered together — following pilgrimages of indescribable hardship — in Church World Service camps. Bearing the marks of physical and spiritual hunger, they are provided with life's necessities before boarding "Ships to Freedom." This camp program of Church World Service is reported to perform "miracles" for children.

home. In short, the appeal is as follows:

"The Amsterdam Assembly of the World Council of Churches underscores the urgency of resettling refugees, whose plight weighs upon the Christian conscience of the world.

"The only way to help these people is to find homes and jobs for them. This can be done if every local congregation and Christian agency will take responsibility for securing work and housing for at least one family."

Specifically here is what must be done and what you can do:

1. Help to find jobs and living quarters in your community;

2. Organize a local refugee resettlement committee to bring this problem to public attention and action;

3. Relate your local committee to the national and international Christian agencies operating on your behalf among refugees in Europe and elsewhere;

4. Support your denominational

"Born Again"

When the United States Army Transport *General Black* sailed into New York Harbor with the first group of the homeless multitude (Displaced Persons) to arrive in the United States, one of the newcomers made a brief address, saying:

"Today we are liberated from the misery of existence in Europe, and we thank you very much. We are born today the second time in our lives to a new life of freedom, a new life of democracy. We thank you, we thank you."

agencies, your Council of Churches, and other Christian organizations in the formation of united resettlement committees.

Congress passed a Displaced Persons Bill last June, making it possible to admit 205,000 Displaced Persons in the next eighteen months. About one-fourth of these will be Protestants or Eastern Orthodox. Of this number one thousand persons, or 350 families, are the particular responsibility of our Congregational Christian churches. To meet this opportunity, our General Council at Oberlin urged:

A. That relief funds be raised in our denomination and allocated to Church World Service to meet our responsibility;

B. That our people in their churches and communities, with other churches and community agencies, prepare to help Displaced Persons to find housing, employment, and friendship;

C. That the Congregational Christian Service Committee be designated to carry out this program in cooperation with the Displaced Persons Department of Church World Service;

D. That colleges of Congregational Christian affiliation be urged to provide opportunities for qualified Displaced Persons students to further their education.

NOT AN IMPOSSIBLE TASK

Each church wishes to do its share. This is not an impossible task. Some individuals and groups are already setting an example. For example:

The Reverend Charles Sherman Sowder of Ripon, Wisconsin, who became concerned about this problem as a chaplain overseas, has been responsible for the resettlement of forty Displaced Persons in this country. He has been particularly successful in finding places for students, reporting that many colleges and universities are eager to cooperate.

Government requirements for the admission of Displaced Persons are:

1. Assurance from individuals in the local community that a suitable job and housing (without displacing present occupants) are available;

2. Assurances that the person will not become a public charge, and a guarantee that the cost of transportation, from port to community will be met.

These assurances must be certified by a local minister or a denomina-

Eight Specific Steps

1. Send to the Congregational Christian Service Committee, 110 East 29th St., New York 16, N. Y., for resettlement blanks and instructions;

2. Find suitable housing and employment;

3. Fill out resettlement form in triplicate and get approval of the local minister;

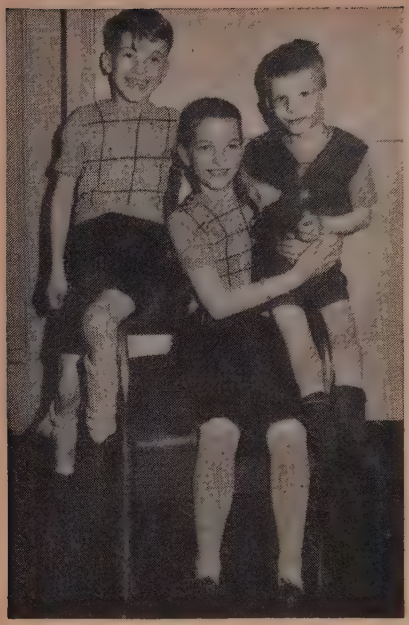
4. Mail forms in triplicate to the Congregational Christian Service Committee;

5. Raise funds necessary to pay transportation costs from port of entry to the place of resettlement;

6. Raise funds for the work of Church World Service, and the Congregational Christian Service Committee, sending your contributions, designated for this emergency service, to your State Conference Office;

7. Arrange to meet Displaced Persons upon their arrival in the community and escort them to their new homes and places of employment;

8. Be prepared to assist them during their first difficult months of adjustment.



Above, Alex, Vera and Victor Pilsner appear happy in the New York office of the C. W. S.

tional official. Forms are available and may be obtained from the Congregational Christian Service Committee, 110 East 29th Street, New York 16, N. Y.

These assurances will enable our church representatives working in Displaced Persons camps in Germany to nominate people suitable to local requirements to government authorities. The International Refugee Organization will provide transportation to a port in the United States, where trained workers of Church World Service will greet them and arrange transportation to their destination. The time of their arrival will be given at once to local sponsors, so that groups can arrange to meet them and hasten their settlement in their new homes. Local groups, it is hoped, will maintain interest and responsibility, helping the newcomers to feel at home.

One person in your community may be able to provide or arrange housing; another may be more helpful in securing jobs; others will be able to raise funds for the transportation of the Displaced Persons from New York City. It is advisable to form committees — possibly the Social Action Committee of your local church or your Association. An entirely new committee may be better. But committee backing will strengthen support for those who sign the application forms.

COORDINATING LOCAL WORK

Please note: One of the first steps is to determine whether or not there is a Displaced Persons Commission in your state, or in your neighborhood, to help coordinate the local work, and to survey home and employment opportunities. Fourteen states have already taken this step:

California, Connecticut, New York, Minnesota, Iowa, North Dakota, South Dakota, Illinois, Wisconsin, Colorado, Nebraska, Pennsylvania, Maryland and Wyoming.

To repeat, the specific steps are as follows:

A. Send to the Congregational Christian Service Committee, 110 East 29th Street, New York 16, N. Y., for resettlement blanks and instructions;

B. Find suitable housing and employment;

C. Fill out resettlement form in triplicate and get approval of the local minister;

D. Mail forms in triplicate to the Congregational Christian Service Committee;

E. Raise funds necessary to pay transportation costs from port of entry to the place of resettlement;

F. Raise funds for the work of

Above, Lena and Ira munch cookies in C.W.S. offices while their parents plan for future.

Church World Service, and the Congregational Christian Service Committee, sending your contributions, designated for this emergency service, to your State Conference Office;

G. Arrange to meet Displaced Persons upon their arrival in the community and escort them to their new homes and places of employment;

H. Be prepared to assist them during their first difficult months of adjustment.

Upon us will depend the fortunes of many people. Here is an unique opportunity for the practical demonstration of Christian brotherhood.

Mr. Chandler is the Director of the Congregational Christian Service Committee.

The illustrations in this article are by courtesy of Church World Service and Religious News Service.

Left, this Polish mother and father existed in Nazi labor camps for years. The baby was born in D. P. camp. They live in Minneapolis.

7 STEPS

to a Just and Durable Peace

RICHARD M. FAGLEY

What should Christians do to help shape up our cracked and crumbling international order and to build foundations for one which is more just and durable? This broad strategy of peace was inescapably a major concern at Amsterdam.

Every hope for social advance and human welfare hinges upon the outcome of the struggle against menace of a new world war and the consequent general ruin. In Section IV, and in the plenary sessions, responsible churchmen at this First Assembly of the World Council of Churches sought long and earnestly to find fundamentally valid answers to this challenge. Some of their conclusions, which offer guidance to Christian men and women, may be summarized under seven heads:

1. *Faith.* Part of our present danger springs from a combination of wrong attitudes. People are lulled by complacency and spiritual apathy. People are frustrated by fear and defeatism. They are led astray by a false belief in power.

The author states that Christians can build the foundations for a just and durable peace through: (1) Faith; (2) Spiritual resistance; (3) Attack on the causes of conflict; (4) Support for the rule of law; (5) Support for an international bill of rights; (6) Sacrifice for the hungry and homeless; (7) Building the world-wide Christian fellowship.

The World Council of Churches is met in its first Assembly at a time of critical international strain. The hopes of the recent war years and the apparent dawn of peace have been dashed. No adequate system for effecting peaceful change has been established, despite the earnest desire of millions. Exhaustion and disillusionment have combined with spiritual apathy to produce a moral vacuum which will be filled, either by Christian faith or by despair or even hate. Men are asking in fear and dismay what the future holds.

Above, this New Canaan, Connecticut, church symbolizes the faith which the author states is essential to confront the secularism and defeatism rampant throughout the world today.

Against such attitudes the Christian should bear witness by his faith that the world is in God's hands, and that war is not inevitable if man will turn to him in repentance and obedience. We can find new confidence and spiritual power by becoming humble "laborers together with God." Through renewal of faith there is a way out of the Slough of Despond in which so many would-be pilgrims for peace are caught.

SPIRITUAL RESISTANCE

2. *Spiritual resistance.* The leaders at Amsterdam, like those who met a decade earlier at Oxford, wrestled long with the issues raised by Christian duty in time of war. They recognized on the one hand that justice must be upheld in international life, and on the other that modern war, even in a good cause, may destroy the society it seeks to preserve.

The difficulty of finding any common way out of this dilemma enhanced the importance of Christian action to help prevent war by dealing with its causes. A number of objectives are listed, such as supporting institutions for just and peaceful change, standing for good faith and for the honoring of the pledged word in international relations, and promoting plans for the multilateral reduction of armaments. Perhaps the most striking recommendation is that which lays chief emphasis on "that spiritual resistance which grows from settled convictions—themselves a powerful deterrent to war."

The experience of the Christian underground under Nazi tyranny has brought a new appreciation of the possibilities of spiritual power not only as a weapon of war but as a weapon to prevent war. Through fellowship and steadfast loyalty to principles, Christians can help to curb aggression or imperialistic tendencies in their own nation and may also discourage such tendencies in other nations, by filling the "moral vacuum which inevitably invites an aggressor."

Above, a family stops to study and reflect upon the "Freedom of Worship" U.N. exhibit.

3. *Attack on the causes of conflict.* The immediate peril to peace is found in the "cold war" in which great-power tensions are heightened by conflicting social ideas. If these contending forces are not to explode into a ruinous "hot war," if the competing states and economic systems are to co-exist without leading to war, Christians need to join in a vigorous attack upon the causes of conflict.

BEYOND NATIONAL OUTLOOK

Negatively, we need to oppose the claims of the totalitarian state, the denial of human rights, the exploitation of other peoples, and the use of intolerant methods to spread a system of thought or of economics. We should withstand all propaganda which inflames hatred or hostility between nations. Positively, "the churches have a responsibility to educate men to rise above the limitations of their national outlook."

4. *Support for the rule of law.* As we look beyond the present crisis to the longer-range task of building world order, we confront the basic

problem of nationalism. The claim of the state to absolute sovereignty must be denied on Christian grounds. The state is subordinate to God and should be subordinate also to international law.

The Amsterdam findings touch the nub of the problem — recognition and establishment of the authority of law. This requires improved international institutions, yes, but it requires more than that. It demands intensive religious education to lay a common foundation of moral principles; it demands special efforts to foster mutual understanding and goodwill; it demands active support of constructive and inclusive projects of the United Nations, such as those in the fields of atomic energy, health, and nutrition.

THE INTERNATIONAL MIND

Through such cooperative and creative work, the peoples may be brought to that higher loyalty, to that "international mind," as Nicholas Murray Butler called it, which can give authority to international law. Here is a clear call to Christian initiative.

5. *Support for an international bill of rights.* The Section and the Assembly as a whole gave major attention to issues of human rights. In a special resolution, the United Nations was urged to carry through plans not only for a Declaration of Human Rights, but also a more binding Covenant and Measures for Enforcement.

In a longer resolution, the Assembly set forth a significant Declaration of Religious Liberty, later adopted also by the International Missionary Council. The basic position of the churches is that human rights derive from God. Therefore, "it is presumptuous for the state to assume that it can grant or deny fundamental rights — it is for the state to embody these rights in its own legal system and to ensure their observance in practice." Christians are called upon to press for an international bill of rights including adequate safeguards for religious liberty; to stand firmly against violations of human rights wherever they may occur; to oppose strongly any enforced segregation on grounds of race or color; and to seek and teach a more profound understanding of the rights and responsibilities of freedom."

MATERIAL AND SPIRITUAL NEEDS

6. *Sacrifice for the hungry and homeless.* The effort to resettle displaced persons and refugees and to help meet the material and spiritual needs of war victims is an immense practical challenge to Christian insight and organization. Here is to be done something that is very tangible: to help persons in need; to act for reconciliation; to build understanding and goodwill. The fact that the response of the churches thus far has failed to match the opportunity should spur each one of us to more worthy endeavor.

7. *Building the world-wide Christian fellowship.* Christians still are a minority in the world, and if they are to be an effective minority they must be well organized. Hence the importance of agencies like the World Council of Churches, and the importance of loyal support by individual Christians. Through the world fellowship, Christians may reinforce each other, correct and deepen their insight, gain a more influential voice in international decisions, and grow through winning men for Christ. Here, too, is an area for practical Christian action.

Mr. Fagley is the Co-Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches of Christ. Illustrations in this article by courtesy of Religious News Service and Gendreau.

TOWARD A MORE SATISFYING RURAL LIFE IN THE U. S.

SHIRLEY E. GREENE

The Department of Agricultural Relations of the Council for Social Action finds much encouragement in the pronouncements of Amsterdam.

Let me cite three parallels between our policy and goals, and the findings of the first Assembly of the World Council of Churches:

1. Amsterdam said: "Ownership is not an unconditional right." Again, it deplores "the tendency in men to waste God's gift to them in the soil and in other natural resources."

Society, as a whole dominated as it is by technics, is more controlled by a momentum of its own than in previous periods. It has collected men into great industrial cities and has deprived many societies of those forms of association in which men can grow most fully as persons. It has accentuated the tendency in men to waste God's gift to them in the soil and in other natural resources. We must preserve the possibility of a satisfying life for "little men in big societies."

CONSERVATION OF RESOURCES

Here is support for our assertion that a primary demand of Christian stewardship is the conservation of the basic resources of the earth — land, water and forests in particular.

This article is being prepared on the banks of the Columbia River, following a three months' study of agriculture in the northwest. This is a vast, a youthful, an expanding area. It is the nearest approach that remains in the United States to the frontier. Yet here are being repeated almost all the sins of natural resources' exploitation which have been the scandal of unregulated enterprise across the land.

The lumbermen are presently plundering the western forests only slightly less ruthlessly than did their prototypes in upper Michigan, Wisconsin, and Minnesota.

Water resources continue to be mishandled and wasted in the Columbia Basin, as also in the Missouri Valley, while Army engineers and the Bureau of Reclamation engage in jurisdictional strife, and the irresponsible exploiters led by some of the utilities denounce every proposal for introducing a well established Valley Authority type of administration.

On the farms of this inland empire, wind and water erosion duplicate the tragedy of the washed-out land of the southeast and of the dust bowl upon the great plains.

General surprise and genuine delight among conservation-minded citizens have greeted a simple proposition, made repeatedly across the nation, that if we say in church on Sunday, "The earth is the Lord's," we ought to act in the fields on Monday as if the earth really were the Lord's — not ours to abuse, to destroy, or to use up for an immediate profit.

Why has the church stood silent upon this issue for one hundred years while fertile topsoil was washing or blowing past the sanctuary's door? It was finally our much criticized federal bureaucracy which belatedly began the evangelistic preaching for conservation of resources which the churches should have been doing for decades. To the technical services of the Soil Conservation Service, our department seeks through sermons,

These pictures symbolize sense of Christian responsibility which the author declares is essential for society in this secular day.

Above, field workers of the Home Missions Council with car used to conduct religious services among our U. S. migrant workers. It is equipped with organ, altar, literature.

speeches, leaflets, hearings and workshops to add and arouse a Christian motivation for the saving of our earth's resources as well as of individual souls.

2. "The church can be most effective in society as it inspires its members to ask in a new way what their Christian responsibility is whenever they make decisions as employers or as workers or in any other vocation to which they may be called." So spoke Amsterdam.

One who has attended many agricultural conferences since 1936 has rarely seen evidence that Christian farmers viewed their occupation as a "vocation," or that the Christian farmer made his decisions on agricultural policy or practice from different motives than those of his pagan neighbor.

It comes as a brand new idea to Christian farmers to produce food *for* people; that abundant production must be the goal of agricultural policy for all farmers who are followers of a Master who taught that the division of sheep from goats in the day of judgment would be based upon their record of feeding the hungry

and clothing the naked in this world.

Christian vocation in agriculture demands that never again shall we witness the tragic spectacle of the American farmer restricting production or destroying food while anyone in the world remains hungry.

FULL PRODUCTION

Lest this seem too simple an affirmation, it may be noted that merely to ask the farmer to produce all he can is not enough. We must devise a distributive system which gets food and fibre to those who need it at prices which they can afford to pay, without at the same time penalizing by constantly lowering prices the farmer who has done what we asked him to do — that is to produce abundance.

Abundance, in short, is a demand of Christian vocation upon the host of middlemen and upon those who are responsible for industrial production and for the distribution of purchasing power in the form of wages to labor. The farmer can practice his vocation in the long run only in society which is sensitive to the ethical demands of full production, full employment, and equitable distribution of the fruits of production.

DIRECT RELATIONS

Our Department of Agricultural Relations seeks every opportunity to explore this aspect of agricultural policy with the people of our city congregations.

3. A great affirmation of Amsterdam asserts: "We must preserve the possibility of a satisfying life for 'little men in big societies.' We must prevent abuse of authority and keep

Above, an illustration of our waste of natural resources—a farm on which the fertile topsoil has been washed away. *At right,* Mr. Greene, the author of this article, confers with United Nations Food and Agricultural Commission staff members. Mr. Greene at left.

open as wide a sphere as possible in which men can have direct and responsible relations with each other as persons."

Well stated in these words is the Christian ground for our department's deep concern with community and with the forces in agricultural life which affect community. On the negative side, we deplore and we oppose those influences which would destroy the owner-operated family farm. We find abundant sociological evidence to confirm Isaiah's judgment: "Woe unto them that add house to house and field to field until there is no place in the earth and a man must stand alone."

THE FAMILY FARM

Vigorous action by our department helped to defeat the proposed removal of the 160 acres limitation from the Federal Reclamation Act, and to bring about an outstanding national conference last spring on "A Protestant Program for the Family Farm."

On the positive side, we applaud and we support the democratic and cooperative forms which have developed in nearly every one of the federal action programs in agriculture. The Production and Marketing Administration works through township, county and state committees of farmers and farmer representatives. The Soil Conservation Service works through popularly elected Conservation Districts. The Rural Electrification Administration rests on a base of farmer membership cooperatives. So do the agencies of the Farm Credit Administration. The Farmers' Home Administration grants its ownership and its production loans only on advice of a local farmers' committee.

FARMERS' COOPERATIVES

Such agencies, together with the vast network of farmers' cooperatives, provide the basis for truly democratic community experience in American agriculture. They provide essential safeguards for "little men in big societies."

There are elements of truth in the complaint often heard that bureaucracy besets the government's agricultural programs, and the big farmers' cooperatives as well. But when farmers make such complaints, they are confessing their own failure to exercise effectively their democratic prerogatives.

They are giving confirmation to Arthur Holt's dictum: "Democracies are rarely murdered; they usually commit suicide." After all, if "little men" want recognition in a "big society" they must become responsible participants in the democratic and cooperative processes available to them for the creation of communities which are more nearly Christian.

Mr. Greene is the Agricultural Relations Secretary of the Council for Social Action.

Illustrations in this article by courtesy of Religious News Service, Monkmeyer, and the F.S.A.

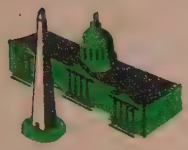
DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of November, 1948.....$3,537.80
Income for six months ended November 30.....$30,014.62

Doing Something About

IMPORTANT

Legislative Issues



THOMAS B. KEEHN

The major social fact of our time is that for a generation or more the entire world has been in a chronic state of crisis. And the end is not yet! Historians like Arnold Toynbee have described this situation in sweeping terms. We live between two worlds — an age that is dead, another struggling to be born. Traditional centers of power have dissolved; new centers have not yet crystallized.

REVOLUTIONARY FORCES

Radical changes have ensued within the structure of the state and in the relationships between states. Revolutionary forces are as aimless as they are universal, while no new pattern has emerged. In the words of Hosea, the "world is turned over."

It is to this appalling situation that the churches have addressed themselves in recent years. This involves a frank concern for politics, for the "political order." A state based on law, embodying the principles of freedom and justice, is a secular objective of the churches. But certain forces are at work to hinder its attainment. The statements of the World Council of Churches in respect to the political order, both the national and international, are the most mature effort of the Christian churches thus far to deal with this problem in our time.

> Coherent and purposeful ordering of society has now become a major necessity. Here governments have responsibilities which they must not shirk. But centres of initiative in economic life must be so encouraged as to avoid placing too great a burden upon centralized judgment and decision. To achieve religious, cultural, economic, social and other ends it is of vital importance that society should have a rich variety of smaller forms of community. By such means it is possible to prevent an undue centralization of power in modern, technically organized communities, and thus escape the perils of tyranny while avoiding the dangers of anarchy.

While two chief situational characteristics of today's world are change and confusion, certain phases of an emergent order are already partly discernible. One aspect is that which the World Council calls "the vast concentrations of power which are under capitalism mainly economic and under Communism both economic and political." This power-focus contrasts sharply with the until

recent trend in which power was decentralized among a great number of non-monopolistic, economic, political and cultural institutions.

A second feature is allied to the first. These "vast concentrations" are the net product of technical, impersonal developments which are inevitably associated with an industrialized yet economically interdependent world, resulting in institutional amorality under various guises. Under such compelling conditions, no social structure can presently operate with freedom and justice without rational planning within a structure of basic social ethics. The age of *laissez-faire* seems to have reached its end.

THE FUNCTIONAL STATE

A functional state is the very touchstone of any social order which fulfills the requirements laid down by these conditions. Yet, what is the traditional view of our churches toward the state? The main stream of Protestant political theory holds that government itself is morally ambiguous, being both necessary and necessarily dangerous. Government should therefore seek a balance between freedom and security, avoiding both the anarchical and tyrannical excesses.

The Council for Social Action has for five years maintained a mission in Washington, D. C., to observe policies and trends in government. Through the *Washington Report,* now integrated with *Social Action* magazine, members of our churches are informed of important political and legislative issues. During the past four years, a series of Churchmen's Washington Seminars, conducted in cooperation with other church groups, have provided citizenship education opportunities for nearly 500 ministers and laymen. In this way, the Council for Social Action has sought to carry on an honest, critical evaluation both of the responsibilities and of the limitations inherent in free government. Christian principles are the standards for action as well as the criteria by which judgments are made.

SUPREMACY OF PERSONS

A larger role for the state is clearly indicated in the present trend. The World Council of Churches declares that "we must vindicate the supremacy of persons over purely technical considerations by subordinating all economic processes and cherished rights to the needs of the community as a whole." Quite simply, this means that political power and political institutions must be re-accented in relation to economic and cultural aspects of society: that the world — even the United States — must move

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Commission on Church, State and Education

The General Council of the Congregational Christian churches, meeting in Oberlin, Ohio, in June, 1948, voted "that the Council for Social Action be requested to assume responsibility for a program of research, education and action in the relations of Church, State and Education and establish a committee or commission . . . with representation from the Division of Christian Education of the Board of Home Missions." The purpose of the Commission would be to study the problems and find the facts, to cooperate with such other organizations working in this field as the Federal Council of Churches, to recommend statements, programs and actions to the churches, General Council, Conferences and Boards, and to implement their policies through appropriate programs of education and action.

"After careful investigation and study, our Council for Social Action decided that the European Recovery Program was necessary to save freedom and justice in Europe, that it was essential for building or rebuilding democratic political institutions on the European continent." The picture, above, shows E.R.P. freight being loaded onto ship for Europe

toward what is sometimes called "the left."

The support by our Council for Social Action of the European Recovery Program illustrates the churches' concern for the above principle. After careful study and investigation, it was decided that the ERP was necessary in order to save freedom and justice in Europe, that it was essential for building or re-building democratic political institutions on the European continent. The Council therefore called upon our churches to support ERP. President Ronald Bridges of Pacific School of Religion was invited to come to Washington as a representative of the CSA to testify before appropriate congressional committees.

WHAT AMERICA MEANS

One interesting result soon appeared. Mr. Wendell Hayes, an active Congregational layman, a member of the Legislative Committee of the CSA, and an employee of the State Department, happened to be in Italy, prior to the Italian election and just after President Bridges' testimony. An official of the Italian government, quite unexpectedly, handed Mr. Hayes a copy of the testimony which President Bridges had only recently presented in Washington. "Is this what America really means by the European Recovery Program?" he asked. "Is this the spirit in which it is being considered? If so, then Italy has everything to hope for and nothing to fear." The U.S. Information Service had, it seems, sent President Bridges' statement to Italy and to other places as a constructive interpretation of the motive behind ERP.

ECONOMIC RECONSTRUCTION

The churches acted, in this instance, to sustain the state in taking a new and important kind of action. It was a government program for economic reconstruction of a magnitude never before envisioned by any nation in peacetime. The churches sought to uphold the government in carrying out principles derived from Christian faith, and in doing so were acting in accordance with sound tradition. And it was the only way in which the free churches could join with free peoples in meeting one of the major crises of our world.

In a democratic state every partial truth has its related opposite. The churches must, for example, support the state, working through constituted government to achieve certain valuable ends, as in the case of ERP. But the churches must also help guarantee that the power of the state be reasonably limited. The World Council of Churches pronounced that: "To achieve religious, cultural, economic, social and other ends it is of vital importance that society should have a rich variety of smaller forms of community . . . to prevent an undue centralization of power in modern, technically organized communities, and thus escape the perils of tyranny while avoiding the dangers of anarchy."

UNCERTAINTY AND TRANSITION

In a day of uncertainty and transition, many are tempted to place an unreasonable responsibility upon government. For some, the state is in a fashion deified, and is looked to for the solution of all problems. This invariably produces perversions of power because of the nature of man. It is basically important, therefore, at all times to preserve free centers of organic life in unwieldy societies, as essential factors in keeping alive the forces of vitality and change which are necessary for every creative social organism.

An important field of social struggle in our day is education. A rampant secularism is seeking to destroy the very roots of the religious freedom which has characterized our culture.

The churches have special concern at this point. Our Congregational Christian churches are especially affected for they have a rich tradition of liberal education. To meet the issue where it is most closely joined, the Council for Social Action has created a Commission on Church, State and Education, to the end that our churches may be more effective in seeing that schools, including both public and private institutions, may be informed by true religious values, which the state is not able to supply. This task can and must be accomplished without partiality to any one or another religious group or creed; and it may be implemented most satisfactorily by keeping the church institutionally separate from the state.

In a world of confused values, meanings and conditions, the church should give only tentative and in certain areas, a most cautious loyalty to any fixed social establishment, the political state above all. For the churches must remember that in the last analysis they bow the knee to no one, prince, president or dictator: but serve the people in the name of their divine Lord.

Mr. Keehn is the Legislative Secretary of the Council for Social Action.

The chart above is reproduced by courtesy of the New York Times.

Illustration in this article by courtesy of Religious News Service.

United Nations seminars for Congregational Christian groups were renewed in January when the UN resumed sessions at Lake Success. Consider a UN seminar for your church. Write to Miss Mary Lent, International Relations Assistant, Council for Social Action, 289 Fourth Avenue, New York, for information about these seminars.

BREAKING DOWN THE BARRIERS THAT DIVIDE US

GALEN R. WEAVER

"Except for the assistance given by the churches, we could not have accomplished the resettlement of the Japanese and Japanese-Americans from the Relocation Centers into midwestern and eastern colleges, towns and cities."

This statement was made by a highly placed official in the War Relocation Authority in the year 1945. He was referring to the work done by our missionary to Japan, Clarence S. Gillett, and by numerous other persons, including local pastors and lay members of our churches.

Transcending racial backgrounds, religious affiliations, and war hysteria, hundreds of gospel interpreters with goodwill in their hearts were found and enlisted, and a notable work was done.

SERVICE PROGRAM

In Southern California, our Council for Social Action — administering some of the Postwar Emergency Program funds and guided by a local interracial Committee on Christian Democracy — continued a work of community interpretation, individual counselling, house-finding, employment assistance, and public education for legislative measures.

The Reverend Seido Ogawa, loaned for two years from our Hawaiian churches, carried on as Dr. Gillett's associate and later as his successor. Now the Race Relations Department of the American Missionary Association has taken over, and two experienced people, Mr. and Mrs. George Thomas, serve our Conference of Southern California and the Southwest along with more than twenty other coordinated agencies, working to allay social conflict and to develop understanding and constructive relationships between various ethnic groups.

The Reverend Harold M. Kingsley is pastor of a non-segregated church which was recently launched with denominational support in a chang-

If the church can overcome the national and social barriers which now divide it, it can help society to overcome those barriers. This is especially clear in the case of racial distinction. It is here that the church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. And yet it is here that today its guidance concerning what God wills for it is especially clear.

ing area in Los Angeles. It is known as the Church of Christian Fellowship. There, week by week, Christian worship and a variety of social activities are carried on by people from the three major racial stocks of that vicinity, together with those of other national ancestries.

A MINISTRY TO ALL

In South Chicago, at the edge of the Negro district, a Congregational Christian church, led by two younger graduates of Chicago Theological Seminary, began several years ago to carry a ministry to all people. A so-called "white church" has thus matured into an inclusive fellowship in which whites, Negroes and Oriental Americans are equally at home because they all have a sense of belonging. The Reverend Howard E. Spragg recently went to Puerto Rico to continue his supra-racial Christian

Left, young people participate in "Goodwill Tours" on Pacific coast, arranged by George L. Thomas at left. *Below,* Dr. Weaver is expert conducting "Church and Race" seminars.

leadership as director of work under the American Missionary Association.

In St. Paul, the minister of our People's Highland Park Church, the Reverend Jeffrey D. Hoy, who for many years has engaged in Christian social action both in the Twin Cities and in the Minnesota State Conference, is now considering a plan for the resettlement of American Indian families from North and South Dakota, Wyoming and Nebraska, with the aid of our churches in that large area. Housing at small rentals must be found, employment opportunities opened up, and community enlistment on the basis of wholesome democratic ideals must be secured.

AMONG THE INDIANS

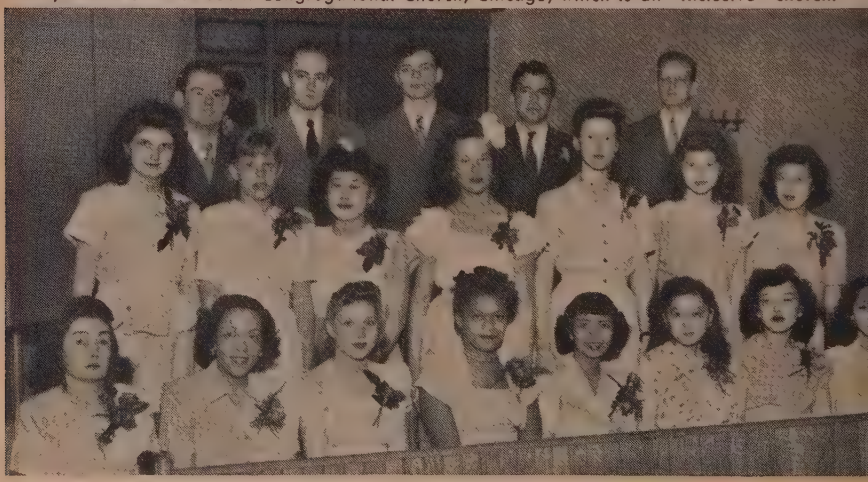
The Supervisor of Social Work, representing the U. S. Indian Bureau, has turned to our church leaders for assistance of the same sort that was given to the resettlement of the Japanese-Americans and their families. George Siudy and Jeffrey Hoy are conferring with pastors and lay leaders as to how this can be done most effectively. This promises to be only a forerunner of other similar challenges to Christian churchmanship as government policy in rehabilitating the Indian people as permanent residents in normal American communities gets under way.

In Atlanta, Georgia, during Thanksgiving week of 1948, Southern white and Negro students, representing twenty-three local Intercollegiate Councils, met to discuss possibilities for improved inter-group relations, especially those bound up in groups which have been drawing together young men and women of both races. Although required by law to study in segregated classrooms on segregated campuses, these students are finding ways in which to break through restrictive patterns which seem to them to constitute a denial of Christian democracy.

These signs of the times are partial answers to the challenge repeated in various languages in every one of the four sections into which the Amsterdam Assembly of the World Council of Churches was divided.

We believe that the process of achieving these goals is definitely under way, and that we are also being

Below, Senior choir of South Congregational Church, Chicago, which is an "inclusive" church.



Right, Roosevelt Dickey, a participant in Round Table discussion on "Church and Race" at Cleveland. Scores of these Round Tables have been conducted in carefully selected areas throughout the country.

tested by intelligence and zeal with which our ministers and people strive for the realization of human rights. We must gain our freedom from discrimination and from segregation on account of race or creed: in housing, in employment, in education, in public health, in recreation, in transportation, and in every other aspect of our common life; not overlooking the elemental protection of persons and property from abuse, deprivation and exploitation through racial prejudice and intolerance.

The General Council at Oberlin, in June, 1948, drove home the emphasis which the Council at Grinnell had put on record two years previously:

"This General Council reaffirms the principle of a non-segregated church in a non-segregated society and urges our pastors and local churches to recommit themselves to the Grinnell Resolution and to examine their own life from the point of view of their inclusiveness of all people without regard to their race, color or national origin, and to take steps to widen their ministries to the whole community without discrimination or segregation."

"Above all," declares Section IV of the Amsterdam Report, "it is essential that the churches observe these fundamental rights in their own membership and life."

IT BEGINS WITH US

Unless this counsel is taken to heart, the secular world would justly taunt the churches with the ancient reply: "Physician, heal thyself." When churchmen demand of employers, of government officials, of educators, and of community organizations that they reach out beyond the narrowness of racial restriction, it is incumbent upon them at the same time to make sure that the same bigotry is eliminated from the body of Christ.

Mr. Weaver is Specialist in Religion and Race, Race Relations Department of the American Missionary Association.

Illustrations in this article by courtesy of Stern and the American Missionary Association.

FOR *Justice and Freedom* IN THE SOCIAL ORDER

JOHN COLEMAN BENNETT

It is significant that two of the four sections at the First Assembly of the World Council of Churches were devoted to social action. The third gave its attention to "The Church and the Disorder of Society." The fourth probed the problem of "The Church and International Disorder."

What clearer demonstration could there be of the recognition by the churches of their responsibility for social situations and their right development? The time-worn conflict between the emphasis upon a social gospel and the stressing of individual salvation has ceased to exist except on the ecclesiastical fringe.

The report of Section III represents the considered judgment both of the churches and of the nations for which the Assembly spoke. Section III consisted of 120 people. Meeting for six morning sessions of two hours each, it appointed a drafting committee which did the more intensive work. When the report was presented to the full Assembly, there were two hours of debate and it was received with only two dissenting votes.

The report differed from the usual resolutions of church bodies in that it was adopted only after careful scrutiny and consideration on the part of the whole group.

YOUNGER CHURCHES

A striking characteristic both of Section III and of the Assembly as a whole was the part played by representatives of the Younger Churches, those especially of Asia and Africa. One felt that the world church had come alive on the basis of a complete mutuality between the churches which had sent missionaries and the churches which had received them.

Christians should ask why Communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should seek to recapture for the church the original Christian solidarity with the world's distressed people, not to curb their aspirations towards justice, but, on the contrary, to go beyond them and direct them towards the only road which does not lead to a blank wall, obedience to God's will and his justice.

Above, a view of some of the members of Section Three at work in Amsterdam. Dr. Bennett, the author of this article, was secretary of this section on "Church and the Social Order."

Churchmen from Asia and Africa expressed quite distinctive points of view and did so with great ability. Their presence was a chief factor in causing the Amsterdam Council to take a forthright stand upon social and economic questions. These men and women know at first hand how powerful are revolutionary currents in the world. They have themselves rebelled against the policies and pretensions of the dominant white race. They understand why Communism appeals to so many young people in their countries. And while none of them sympathized with the Communist movement as such, they were keenly aware of the churches' failure to take effectively relevant action upon the social needs which give Communism its opportunity. One heard strikingly similar views expressed by a Chinese Anglican Bishop, by an Indian Metropolitan of the Mar Thoma Church in Travancore, and by a Negro churchman from West Africa. In all there throbbed the same sense of urgent immediacy.

Most delegates from outside America felt themselves to be living between two extreme types of economic organization: Communism, with its center in the Soviet Union; and capitalism, centering in the United States. This situation naturally prompted them to focus their report upon drastic criticisms of both systems.

NO WHOLESALE ATTACK

Although many who made speeches or joined in the discussion were strongly antagonistic to capitalistic enterprise and therefore tended to exaggerate the degree of injustice which prevails in American capitalism, the report very carefully abstains from wholesale attack. It rejects the ideological principles both of Soviet Marxism and of *laissez faire* capitalism, distinctly specifying its rejection of the delusive promise often made by capitalistic apologists that "justice will follow as the by-product of free enterprise." It does not, however, repudiate the institutions of capitalism, *per se,* but rather points

Relaxing between sessions of the First Assembly are (left to right): Dr. Alphons Koechlin, Dr. Adolph Keller, Dr. Karl Barth, and Dr. Emil Brunner — four outstanding Swiss theologians.

out in critical terms various abuses to which they commonly give rise.

It should be made clear that the report does not criticize Communism and capitalism in precisely the same way. It enumerates five specific elements which are inherent in contemporary Communism and affirms that in the case of each there is clearly a conflict with Christianity. It stipulates on the other hand that of the four tendencies in capitalism which

Points of Conflict

The points of conflict between Christianity and the atheistic Marxian Communism of our day are as follows: (1) the Communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person, made in God's image and responsible to him; (4) the ruthless methods of Communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of Communist dictatorship in controlling every aspect of life.

Report of Section III, World Council

The Council for Social Action has a vital stake in *Our Christian World Mission.* The Council is charged with the responsibility of eliciting maximum Christian response from our church members in fulfilling their citizenship opportunities and their social responsibilities.

In the present baffling array of causes and movements it is specially important to intensify educational work among the church leadership, clarify the issues, marshall the evidence and recommend appropriate ways of action.

Education and field service through training institutes and seminars, citizenship education projects and interpretation of such institutions as the United Nations are of vital importance in developing the Christian conscience and concern.

Demonstration projects and centers make real and concrete the issues before us. Agricultural, industrial, international, legislative and racial departments call for careful administration and thoughtful publications.

The share of the council for Social Action in the budget of *Our Christian World Mission* is $164,525. In the light of the responsibility and opportunity involved, this budget is minimum and highly important.

ALBERT D. STAUFFACHER

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are in obvious conflict with Christianity, each varies from country to country; and that one or more of these unChristian proclivities is often counteracted, in part at all events, by the influence of "trade unions, social legislation and responsible management."

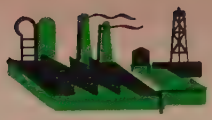
Nevertheless, the hostile elements and tendencies remain. For example, one of them is that of keeping people "subject to a kind of fate which has taken the form of such social catastrophes as mass unemployment." It would be premature to assume that this evil has been corrected once and for all in American economic life, even though certain advances have recently been made. Candor requires one also to admit that efforts to abolish or restrain capitalistic injustices in this country have had to win their way against the stubborn opposition of organized groups which have held preponderant power in our economic system; and that these steps in progress have not always been welcomed by Protestant churchmen.

The report directs attention away from conventional or stereotyped remedies and solutions — away from the usual patterns of individualism and collectivism. Its many constructive paragraphs place great store upon spiritual, cultural and political freedom, upon the need to decentralize social power, upon the importance of preserving small communities within the regional or national community, and of creating many local and independent units of initiative as a normal curb upon monopolistic practices.

The need for responsible and public control over economic processes is recognized, to the end that "vast millions of people" need no longer be "exposed to insecurity, hunger and frustration by periodic inflation or depression." And the entire report develops its argument from the basically underlying assumption that no single method of relating justice to freedom within each national situation may be posited: but rather that there is indeed a Christian responsibility for finding the best means in every situation by which the purposes of justice, and of freedom, may be served at one and the same time.

Dr. Bennett is Professor of Christian Theology and Ethics at Union Theological Seminary, New York.

Illustrations in this article by courtesy of Religious News Service.



Helping Men and Women to Meet the Stresses of Life

RAY GIBBONS

"We need help! My brother and I are studying social sciences and our pastor is encouraging us to put our Christianity to work in our own church neighborhood. It's a very needy area. We don't quite know what to do or how to go about it.

"Does the church have a program? Can you give us a handle so we can get hold of our problems here? In brief, we want you to speak to our new Social Action Committee and as many church members as we can get to come out a week from Sunday night. Can you come?"

Answering calls like that is one of the jobs of the Council for Social Action. So, at seven o'clock the following Sunday night I was trying to locate the church amidst rows of tenements, store fronts and factory buildings. "Can you direct me to the Congregational Church?" I inquired of a service station attendant. "If you're walking you had better follow the main street," he advised. "It isn't safe to go through the side streets on foot."

Despite this advice I started on my way — past old housing blocks with boarded windows and deserts of rubble where buildings were being demolished to make place for a new housing project.

On a lonely corner under the light a girl stood talking to a boy who was leaning against his bike. A laborer with his dinner pail loomed out of the shadow and passed. On the main thoroughfare a gang of young men called out at two girls passing by. I learned later that during the war this was the worst juvenile delinquency area in all greater New York. "Drinking joints" were more than numerous. Living conditions were sub-standard. Families were overcrowded. But the church was there earnestly seeking new ways to minister to the desperate needs of people.

This development began when the minister, underpaid even as smaller church salaries go, took hold of his

How can men and women who stand in the stress and problems of life be helped to see how they can obey *just there* the will of God? The fact is that in their occupations, whether they are doctors, lawyers, industrialists, farmers, steel workers, etc., they live in an increasingly secularized world. How to live there as Christians; how to give witness to their faith; how to think about the bearing of the Christian faith on the economic, social, political and cultural realities and backgrounds, is for most of them a mystery.

Above, church group discussion and study of the major social issues are significant, and the Council for Social Action supplies leadership and literature for such church study groups.

parish as if he had the greatest field in Christendom. Forty adults and a fine lot of children turned out for the meeting at which I spoke.

A BIG QUESTION

After the informal talk an opportunity for questions was given and several people took advantage of it. One man of forty was among those who took the floor.

"I have a problem. Until a year ago I was a Roman Catholic so I don't know too much about the Protestant church. Now my wife and four children and I go here. We like it fine. But can you or your organization help me to find a place to live? I make good money. I can afford to pay good rent. I make eighty bucks a week, driving for a transportation company.

"Over on Long Island we had a nice place to live but the landlord sold it. We had to move. I remembered this place as a boy so we moved back here. But it's changed. It isn't safe for my kiddies. My wife is even afraid to go out shopping in the daytime; it's as bad as that. You're right about that rubble area. That's to be a new housing project.

"But the people who lived there before get first chance in it and veterans are next. I wasn't in the service because of my family and job. Everywhere I go they tell me I haven't a chance unless I'm a vet. They tell me I'll have to buy. But you can't buy a house unless you have $3,000 down payment. That's beyond me. What do you and your organization have to offer fellows like me? What can I do? What can we do?"

This gave the church's new Social Action Committee a chance to get its teeth into the housing problem. They considered appointing a committee to see the housing authority in order to secure favorable consideration for their member's application. But they soon realized that this would not solve the basic problem.

A BIG ANSWER

Thousands more very much like this family also needed housing. Why not then invite a member of the State Housing Authority to speak to them at a meeting similar to this one? He might tell them what the prospects were for more large scale projects. Yet that would not meet the need. "We are building only half enough houses to catch up with the requirements," I reminded them. "Although last year this country built 850,000 new housing units, 1,500,000 are required each year for the next twenty years. How can we make our influence felt in Albany and Washington?"

The discussion then turned to the report on Housing printed in the *Social Action* magazine; then to the work of the C.S.A. Legislative Committee in Washington and the ways in which ordinary citizens may bring their needs to the attention of Congress. Several more meetings on housing were planned with the use of filmstrips, and discussion materials, leading up to a call on their Congressman perhaps or a trip to Washington. So one man's family became a community's responsibility. "I never realized it would require so big an answer for my simple question," said the first questioner at the close of the meeting.

This situation is typical of thousands within our fellowship. Members become interested in social action because they need help in meeting the concrete problems of living, of working or simply of getting along in our kind of world. "Little men in big societies" need each other; and they desperately need all that the churches can offer them to help meet the issues of life.

The World Council of Churches at Amsterdam in its report upon "The Laity in the World," declared: "How can men and women who stand in the stress and problems of life be helped to see how they can obey *just there* the will of God? The fact is that in their occupations, whether they are doctors, lawyers, industrialists, farmers, steelworkers, they live in an increasingly secularized world. How to live and work there as Christians, as members of the church; how to give witness to their faith; how to think about the bearing of the Christian faith on the economic, social, political and cultural realities and backgrounds, is for most of them a mystery."

PURPOSE OF C.S.A.

The C.S.A. was established by the Congregational Christian Churches more than fourteen years ago, in 1934, as a new agency of our evangelical faith for the application of Christ's gospel to contemporary affairs and relationships — particularly to those involved in modern industrial civilization in America.

To laymen and women, as well as to ministers, the C.S.A. offers implementation for spiritual commitments in every department of life. It provides specialized church leadership in helping to solve the difficult and complex problem of industrial, agricultural, political, international and interracial adjustments. And it gives clear and immediate meaning to the prayer of the churches for spiritual power — that God's Kingdom may come on earth as it is in heaven.

Mr. Gibbons is the Director of the Council for Social Action.

Illustration in this article by courtesy of Religious News Service.

Understanding the Angles

of INDUSTRIAL RELATIONS

FRANCIS W. McPEEK

The young man stated his business crisply.

"A few months ago when you were at the university," he said, "you told us fellows that if we were planning to go to work in industry we ought to try to learn something about what working people think, and why. I'd like to use this summer to get in some of that experience you were talking about. Where do I start?"

I mentioned some local plants that were advertising for help.

"I don't think so," he said slowly. "I think it would be better to get to know the *whole family* of the worker. Couldn't I do that by working with a boys' group in a settlement house, say? Know any openings in that line?"

There always are. The head resident of a Chicago community house was delighted to have the assistance of so able a young man.

At the end of the summer she reported on his work. "We paid his carfare; that's all. Unlike most volunteers, he was here on the job with us every day — all day. He took his assignment seriously and learned about people fast. He has a genuine concern about them."

Several times during his "vacation" he called to talk over his experiences. The last time, just before returning to school, he remarked: "I'm thinking a lot about the ministry, now. Perhaps I'll go into business. But if I do, there will be one reason. I'll be trying to make Christianity work. It simply must — after what I've seen this summer."

In the industrial revolution economic activity was freed from previous social controls and outgrew its modest place in human life. In all parts of the world new controls have in various degrees been put upon the free play of economic forces, but there are economic necessities which no political system can afford to defy. In our days, for instance, the need for stability in the value of money, for creation of capital and for incentives in production, is inescapable and world-wide. Justice, however, demands that economic activities be subordinated to social ends.

Woodruff Randolph, President of the International Typographical Union *(left, above)* and Francis W. McPeek, Secretary of the Industrial Relations Department of the Council for Social Action and author of this article, discuss the issues involved in the year-long strike of the Union against the Chicago Newspaper Publishers. The picture was taken at the AFL Convention, held recently in Cincinnati, Ohio, which Mr. McPeek attended.

That conviction is shared by old, as well as young, idealists.

Last January six pastors and one layman — a farmer — braved sub-zero temperature at a camp near Minneapolis for almost a week. They were on an "industrial relations retreat," giving five days of their time to get a better understanding of economics, labor law, Christian ethics, and urban churchmanship.

They received generous help from labor leaders, management men, and members of the University of Minnesota faculty. There seems to be a realization on everyone's part that the church must do a better job than it has in helping to establish industrial peace with justice.

DISCUSSION GROUPS

When the day came to depart, the layman commented: "I don't know just what I can do back home with all of this information. Maybe I'll think of something."

What he thought of was a discussion group of neighbors in his farming community. They still meet monthly to talk about labor matters, oleomargarine taxation, Protestant-Catholic relations, and other serious problems. The idea is to discuss controversial issues within the Christian context — and he's discovered that people are hungry for the experience.

When the meat-strike came along last spring the pastors, with several of their laymen, made a local investigation and study of it. They talked with leaders of both sides, and visited the homes of the workers. After they had considered the matter for over a month, they stated their views.

INVESTIGATION AND STUDY

Since these were broadly sympathetic to the cause of the strikers, the pastors received some rather strong criticism. They expected that. But they helped to focus attention of the community on some of the real issues underlying the strike in a time of high tension.

Other church members heartily approved the pastors' action. One young man, who holds a position in management, remarked to one of the clergymen: "I read what you had to say in a paper several hundred miles from here. I was glad to know that you would stand up in a case like this and say what you think. The public wants it."

The staff of the Council for Social Action cooperates fully with the Federal Council of Churches in all programs planned by the Department of Church and Economic Life. This year, seminars for church leaders have been arranged for conventions of important economic groups of the nation. One such took place at Cincinnati last November when the American Federation of Labor met.

The thirty pastors and lay people in attendance visited the general sessions, met delegates, and heard several convention leaders in their own sessions.

CONVENTION SEMINARS

One pleased trade unionist commented that he had never seen so many Protestant preachers around a labor meeting. "It's grand to know you are interested enough in what we are doing to take the time to come to Cincinnati," he said.

Other seminars of the kind already held took place in Portland with the CIO and at Minneapolis with the Cooperative Congress. The leadership of the church is doing a better job of informing itself than ever before.

One interesting chore of the writer has been to prepare a weekly "newsletter" on industrial relations. The views expressed are entirely personal, and are usually couched in sharply controversial terms. Reader reactions have been varied.

Delegates to the American Federation of Labor Church Leaders' Seminar pose with Woodruff Randolph *(center)*, President of the International Typographical Union, at recent AFL Convention in Cincinnati. Thirty pastors and lay leaders attended this Seminar.

One thing stands out, however, in the hundreds of comments received. It is that the Council for Social Action staff must be saying something in this field. Even when there has been vigorous disagreement with some particular opinion, this still seems to be the case.

The "Labor Letter" is now well into its second year, and contributions

Labor Letter

The author of this article, Francis W. McPeek, prepares a semi-monthly newsletter on labor relations for ministers.

The views expressed in the newsletter are entirely personal, and expressed in sharply controversial terms.

Write to the author, Francis W. McPeek, 1164 East 58th Street, Chicago 37, Illinois, if you wish to subscribe.

from readers — not organizations — come close to defraying its cost.

We look upon our job in the Department of Industrial Relations of the Council for Social Action as primarily educational. During the past year we have arranged to take part in dozens of conferences, "industrial relations retreats," and student programs. The experience has been a rich one.

INCREASED CONCERN

Everywhere we go we find pastors and laymen showing an increased concern over labor-management problems. There is less and less disposition to say that such problems are "no affair of the church." The relevancy of the gospel to them is being made plain.

The Assembly of the World Council of Churches at Amsterdam struck again the ancient note that Christianity cannot be identified with any political or economic system. But the Assembly also clearly reminded the churches of the duty to teach and act forcefully on the Christian principles of justice and love.

MAKING IT WORK

It is not only young idealists, but also the older ones, who are concerned about economic exploitation, class prejudice, industrial autocracy, and political totalitarianisms. The mood of the church is more and more for grappling with concrete expressions of these evils.

As the young man said, whether in the ministry or in business: "I'll be trying to make Christianity work."

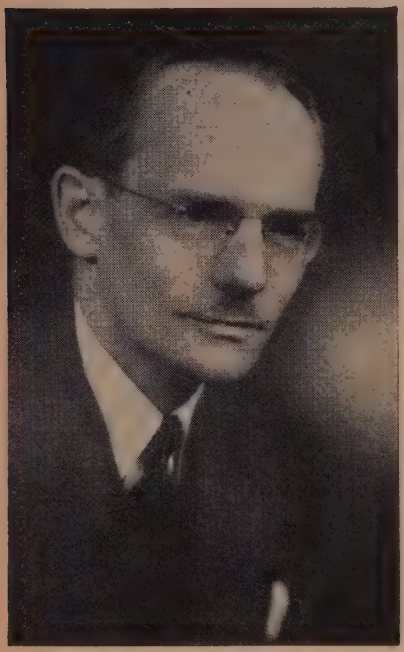
Mr. McPeek is the Industrial Relations Secretary of the Council for Social Action.

The illustrations in this article by courtesy of the author.

Below, A. Philip Randolph, President of the Brotherhood of Sleeping Car Porters, spoke to the Church Leader's Seminar during the American Federation of Labor Convention held in Cincinnati, Ohio. Other such Seminars are being held in various parts of the country. The Department of Industrial Relations of the Council for Social Action looks upon its job as primarily and essentially educational. During this past year it has sponsored dozens of conferences, "industrial relations retreats," and college student programs.

Introducing Herman F. Reissig

International Relations Secretary of the Council for Social Action



The Reverend Herman F. Reissig, Field Secretary of the World Council of Churches, and formerly the pastor of the First Congregational Church of Quincy, Illinois, has been appointed the International Relations Secretary of the Council for Social Action.

Mr. Reissig succeeds the Reverend Vernon H. Holloway, who is now teaching at Dennison University, Granville, Ohio.

Formerly a member of the International Relations Committee of the Council for Social Action and the midwest representative in the campaign for United States participation in the United Nations, Mr. Reissig will be responsible for the United Nations Seminars, cooperation with the Federal Council of Churches on area study conferences on "The Churches and United States Foreign Policy," and a program of education and action among the churches on international justice and world order.

Mr. Reissig began his duties with the Council for Social Action on December 15, 1948, and will work closely with the International Relations Committee of the CSA, under the chairmanship of the Reverend Arthur S. Wheelock.

Following his ordination in 1923, Mr. Reissig became the Associate Minister and Director of Religious Education in the Church of the Good Shepherd, Brooklyn, New York. In 1925, he became minister of the West End Congregational Church, Bridgeport, Connecticut, where he remained until 1930. From 1931 to 1936, Mr. Reissig was minister of the Kings Highway Congregational Church, Brooklyn, where he was active in community affairs and interchurch work.

From 1937 to 1941, Mr. Reissig was director of an American organization providing relief to Spanish Republicans during the war in that country, and later to Spanish refugees.

From 1942 to 1947, Mr. Reissig was the minister of the First Union Congregational Church, Quincy, Ill. In Quincy he was the president of the Council of Churches.

Between 1936 and 1941, Mr. Reissig made five trips to Europe as exchange preacher and relief director. He has preached and lectured in many states in this country. Among his writings are: The Prize Sermon in the volume, *Prize Sermons* 1933; a chapter in the volume, *The Younger Churchmen Look at the Church.*

Materials for the Promotion of Social Action

AUDIO-VISUAL AIDS

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World of Law and Order. Need for continued building of UN peace machinery; suggested solutions; what we may expect of UN; and what we must do ourselves to insure peace.

How to be Happy and Free. How we can treat our neighbors to insure our own personal happiness and to retain the national heritage of the democratic freedom we cherish.

Any of the above new filmstrips may be obtained for a fifty cent rental fee from the Council for Social Action, 289 Fourth Avenue, New York 10, New York, or from your nearest Missions Council Depository: 287 Fourth Avenue, New York 10, New York; 19 South LaSalle Street, Chicago 3, Illinois; 14 Beacon Street, Boston 8, Massachusetts; 3125 West Adams Boulevard, Los Angeles 16, California. A catalogue of all Social Action sound films and filmstrips will be sent upon request.

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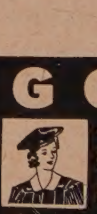

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